784 since the barley would otherwise be bad for the animal, and when he
778 gives it he should say the bismillah; I was told that these rules owe
834 their origin to the baraka of the barley (Hiaina). When you stroke the back of such an animal you should not do it with your palm but with the outer side of your hand, since the palm may be unclean (ibid.).

514 [234] Like sexual uncleanness, excremental impurity is injurious
784 to baraka. A person ought not to sleep inside a mosque, because
778 during sleep he may have a nightly pollution or break wind or make water. If anybody breaks wind in a mosque he kills thereby the angels in it or makes them blind, or at any rate displeases them, and he will himself fall ill or become poor. I have seen men remove their trousers before prayer, since no prayer will be accepted from a person in a state of uncleanness. Nobody is allowed to pray in a place where there are excrements of any other animals but such as are used for food, that is, cattle, sheep, goats, and camels. Urination and evacuation must not take place in the direction of Mecca; in the case of the former the person should have his face turned westward, in the case of the latter north- or south-wards. It is forbidden to do one's needs or urinate in the sea. It is also forbidden to do such things in a river or a pond. He who urinates in water will be struck by a jenn (Hiaina, Ait Sadden) or urinate blood after his death (Ait Waryager).

784 [239] Baraka may be spoiled by contact with the ground and its
778 impurities. The prayer-place of a Muhammadan must be clean;
782 hence a Moor of the better class often carried under his arm a coloured felt-cloth on which he kneels when he says his prayers, or a cloak is for the same purpose spread on the ground. Yet people may pray on the bare ground if the sun is shining on it. Neither the Koran, nor any other book containing the name of God, nor the writing-boards of schoolboys, must be placed on the ground, at any rate if there can be the slightest suspicion about the cleanness of the place; and even where the ground is clean a scribe would not leave on it the book which he consults when he writes a charm, for fear lest some person or animal should walk over it and thereby deprive the writing of its efficacy. A t ebrid loses its power if it falls to the ground. Another written charm may perhaps in similar circumstances retain its efficacy if it is at once put in wheat or barley to be purified, but if anybody has trampled upon it its baraka is irremediably lost (Ait Waryager).

784 [243] Milk and butter are very liable to be injured by the evil
272 eye, witchcraft, or other evil influences, and are therefore in need of many precautions.

704 272 A person who in the evening is going to carry milk from his own house or tent to that of somebody else, puts a little salt in it to protect it from jnun (Ait Waryager, Temsaman), or he drops into it a green grass-blade as a charm which will avert evil from the cows (Ulad Bu aziz). If milk is given to a neighbor he must not return the vessel empty but he must put something into it, for example, flour, or salt, or grass, or water; otherwise the house or tent of its owner will also become empty (Ait Warain, At Ubahti, Temsaman). But if a person takes milk out of his house or tent to give it to some one to drink, he must not take back there anything of it which is left, but should drink it himself or give it to some poor person or a dog, or pour it out in a place where nobody walks; should he take it back with him his cows, or his family as well, would have to suffer for it (Andjra, Ait Waryager, At Ubahti). If a person who is carrying milk meets another on the road, he must offer him a drink of it, and, as said above, the latter is obliged to accept the offer or, at least, to dip a finger, generally the little finger of the right hand, which is the cleanest, into the milk, putting it then into his mouth or touching his forehead with it. The offering of milk serves as a safeguard against [754] the evil eye, and will besides benefit the offerer in a more positive manner owing to the blessing pronounced on him by the recipient, which will make his animals thrive. But I have also heard that you should offer milk even to a person who does not know that you are [244] carrying such a thing; for if you conceal milk from him God will always conceal it from you (Andjra). The custom in question seems to prevail all over Morocco; but sometimes I was told that it is only observed in the morning (Ait Nder), or not between enemies (Ait Waryager). While gratuitous offering of milk is thus in certain [432] circumstances prescribed by custom, the sale of milk is forbidden (Temsaman): he who sells milk will not have much of it (Andjra), something bad will happen to his cows (Ulad Bu aziz), or he will leave his children destitute (Ait Warain). This rule is often broken, especially in towns where there are European residents; but during my stay in Marraksh I often found people unwilling to sell milk. A gratuity, however, is readily accepted for the milk offered to a stranger of note who passes through the village. When it is offered to the Sultan on horseback he dips the little finger of his right hand into it, wipes off the milk on the neck of his horse, and tells his amin,

784 272 who is riding behind him, to give money to the offerer. When a person receives a vessel containing milk he should use both his hands; and if anybody is going to drink milk he must first say the bismillah. Nobody is allowed to laugh while drinking milk.

When a cow has calved, special precautions must be taken with regard to its milk. It must not be removed from the house or tent for two (Hiaina, Ait Warain, Ait Nder), three (Ulad Bu aziz, Tsul), or even seven (Ait Waryager) days. If it were, the cow would be injured by the evil eye and its teats would get diseased. On the first day the milk is always boiled, and in many places on the second (Hiaina, Ait Warain, Ait Nder) or the third (Ulad Bu aziz, Tsul) as well. Among the Ait Waryager it is on the first day eaten boiled (it is then called adhas) and mixed with eggs, and on the second and third day it may be boiled; but only members of the household are allowed to partake of the adhas, and a transgression of this rule is considered to cause injury to the cow.

784 296 [251] When a woollen jellab is washed, the water must not be squeezed out of it lest the wool should be dear, but it must be left to dry in the sun (Andjra, Ait Waryager).

784 262 [252] Another taboo relating to bread—as well as to milk—is the prohibition of selling it, which is very imperative among Berber-speaking people. Among the Ait Waryager a person might, by selling bread, even run the risk of being killed by his relatives; and I was told that a Berber of the central group (Braber) would rather die of hunger than buy a loaf of bread.

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778 784 [253] The person who writes a charm must not only be clean, but also be in the habit of saying his daily prayers and of observing the fast of Ramadan; and in some special cases he must besides abstain from salted food for a week (Ait Waryager), or he must write the charm in a state of nakedness (Ulad Bu aziz).

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[256] Among the Ait Waryager a vessel containing fresh milk must not be taken into a mosque.

778 821 [257] Although there are charms which are written when the sun is shining on the paper, I have much more often heard that a charm loses its baraka if the sun shines on the writing or even on the paper after it has been written upon (Andjra, Hiaina, Ait Waryager), and the reason given for it was that baraka must not meet baraka (Hiaina); yet charms written with rose-water or saffron are said not to be spoiled

776 372 out of the house but should be extinguished indoors, as there are jnun at the door (Ait Waryager).

373 [295] A light should not be extinguished by blowing; if anybody blows out a light he will have a rank breath (Shawia, Aglu), or his face may become distorted (Ait Waryager).

342 776 784 Besides the fire-place there is another haunted place in the house, namely the threshold. Nobody is allowed to sit down on the threshold of a house or at the entrance of a tent; should a person do so, he would become ill himself or give bas to the dwelling. So also it would be unlucky for the house and its inhabitants if anybody should pull up the backs of his slippers on the threshold (Hiaina, Amzmis, [585] Igliwa). A bride is carried across it; Chenier says that when the bride enters the bridegrooms's house, her relatives carefully observe that "she shall not touch the threshold of the door". The "masters of the house" are walking in and out over the threshold. Every house, and indeed every place, has its jenn-owners: kull mahall be mwalih. These spirits are called "the masters of the place", in Arabic mwalin le-mkan (mwalin l-mkan), in Berber ayitbab umhan (Ait Waryager) or idbab w wansa (Ait Sadden); or "the men" or "people of the place", in Arabic rijal le-mkan, in Berber ait lmakan (Shelha) or ait udgar (Igliwa); or "the masters of the house", in Arabic mwalin d-dar, in Berber [296] lemfuk n tgimmi (Aglu). If the masters of the house are good the inhabitants will prosper, if bad they will have misfortunes or soon die. These jnun are frightened by dogs, by photographs, and by whistling.

802 [298] Among the Ait Waryager, if anybody receives money in the late afternoon or in the evening, he spits on it so that it shall remain in his bag; but it is their custom not to make any payment after asar.

802 784 Grinding corn, touching grain, lending a handmill to a neighbor, taking corn or a handmill or sieve out of the house or tent, and giving away yeast, are acts which are prohibited at or after asar or between [264] asar and sunset. People should not eat in the dark, because, if they do, jnun may be eating with them. Food kept inside the house over night is covered up to prevent jnun from eating of it (Hiaina, Ait Waryager).

784 776 272 [299] The Ait Waryager maintain that not only food but water which is kept inside the house over night should be covered up, to prevent jnun from drinking of it.

231 sheep, the shepherd takes his knife and puts it between his teeth; then the jackal will be no more able to bite the sheep than he himself is able to bite the knife (Andjra).

871 [600] Some schoolboy customs may also be mentioned in this connection. In order to learn their lessons more easily or to remember
[261] what they have learned the boys eat before breakfast potter's earth
[272] (sansal), which is supposed to produce these effects because they are in the habit of rubbing their writing-boards with it, after washing them, to make them white and clean (Tangier, Ait Waryager); or they drink the water with which they have washed the writing-boards, or knock the latter against their foreheads (Fez). The schoolboys sometimes steal the rope with which they are beaten by the fqi and throw it into a well, so as to cool the temper of the fqi as the water cools the rope (Ulad Bu'aziz); but if a boy steals the schoolmaster's whip he will become indocile (Ait Waryager). Schoolboys, however, are up to more [601] serious mischief. If the father or mother of a new-
871 born child refuses to pay the schoolmaster money to give them a
754 holiday, they take a cruel revenge. They dig a little grave at the door of the house or at the entrance of the yard and bury in it an egg which they have stolen from the mother, reciting over it a chapter of the Koran as at an ordinary funeral; and it is believed that when the mother walks over the "grave" her child will die and she will ever after have an effusion of blood from her genitals (Andjra). Or the boys go to the entrance of the yard, break there a pen, and make "the reversed fatha" over the pieces with a view to killing the child (Ait Waryager).

789 Children's games are also in various cases supposed to cause events
857 which bear a certain resemblance to them. Sometimes the event is a desirable one. If children are playing with flags "the flag of the Prophet will be erect" — alam n-nbi waqaf, —that is, the Muhammadans will be powerful (Andjra, Ait Waryager). If little boys playfully ride on bamboo canes l-hair maji, "the good is coming" (Andjra), or the year will be good (Ait Waryager); it is the shiny appearance of the cane that accounts for this. In other cases children invite disaster by their plays. If they throw stones at each other there will be fighting (Andjra, Ait Waryager).

787 [603] If an animal or fowl dies at once when its throat is cut the days of its owner are numbered, whereas if it rises on its legs he will